

University-Loyalty

CONSIDER'D;

IN A

LETTER

TO A

GENTLEMAN

AT

CAMBRIDGE

*Prolet. hanc agnoscite vestram
Et hanc puerile & non puerile refecta.*

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S I R,

'T IS the Civility you express
in your last Letter that ag-
gravates the Appearance of
my own Want of it, in not
returning you an Answer sooner.
However, 'tis better to do it late than
not at all, inasmuch as it is better to
be thought negligent than ungrateful.

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What

What you mention of a Publick Commencement, and the King's Design to be at *Cambridge* in *October*, is (I doubt) but Imaginary. To wish it were true, is to wish no less an Honour to your self, than that *your* Merit may be known to His Majesty. And if it shou'd, the *least* good Consequence wou'd be, that your little College might be a great deal the better for it. For, when can it be in hopes of more Credit, than when *you* are it's Representative on such a Publick Occasion?

But where's the Prospect of a Publick Commencement? Is it on so good a King's Account, you very candidly look for so much Loyalty? I confess indeed, this Reason is sufficient for the whole World to expect it; but whether or no it is sufficient for the University to grant it, will be determin'd by themselves at the Time you look for it? 'Tis my Opinion that they'll grudge to be at the Expence of such a Respect for him as he deserves; If a bad Conduct promises a good one, he's sure of their Affection. But if their future Behaviour is to be measur'd by the Present

sent, he has not Grounds to depend upon as much Civility as it wou'd be Criminal to deny Him.

Upon what Footing can He hope for the Treatment He has a Right to from your Quarter, when the utmost Extent of your Affection to Him at present is but Equal to *Theirs*, from whom you *ought to be* at as great a Distance in Loyalty, as you *are* in Learning? 'Tis with all imaginable Concern I tell you, Men of the greatest Penetration can find no other Difference between *your Conduct*, and *the Mobbs*, than that yours is the worse for giving Countenance to the latter. 'Tis to *you* therefore that we must impute the Rebellion, which was lately carried on By Blood, Plunder, and Riot, but has now (bless'd be God) it's very Essence in Being Noisy. But where are the Men of Sense, that fear *Noise*? Do the Dissenters (who are the only Men it *wou'd* hurt?) No; For they are very sensible, it *cannot* hurt them. Do the Ministry? No; for they (brave Men) go on exactly as they did. Does the King then regard it? Not at all; for I am told He has been heard to say, He fears
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the *Mobb* no more than the *Mobb* fear God. He is a Wise, Good Prince, of a Noble Resolution, of a Brave Temper, of a Great, Steady, Sedate Soul, that cannot be terrified, or so much as shaken by a Noisy Nothing. We see His Crown threat-
en'd, we see His Kingdom distracted, and as it were divided between the *Mob*, the *Priest*, and the *Pretender*, We see He has left the best of Sub-
jects in Tears, to be abus'd, despis'd, insulted by the worst, and yet we don't see that He is mov'd to be angry ; We don't see that He has Thoughts of leaving us. He has begun to ex-
tricate the Nation out of the Difficul-
ties it's involv'd into. 'Tis His Pur-
pose to do immediate Justice to us
all, and He is determin'd to let no-
thing frighten Him out of such an
honest Resolution,

*Iustum & tenacem Propositi Virum
Non Civium Ardor Prava jubentium,
Nec Vultus Instantis Tyranni.
Mente quatit solida.*

To what End then are so many
Riots and Rebellions? To what End
wou'd

wou'd we provoke His Majesty, when His Majesty is resolv'd not to be provok'd? Wicked Happy People! Are we so Happy? And yet so senseless of our being so? 'Tis plain and confess'd by all, that our Liberties and Properties were not secure without King George. 'Tis plain therefore that He has secur'd them to us; And in so securing them to us, He has given us, and He has given them to all Englishmen alike. Now 'tis just and natural that we should be Thankful for the Good we have receiv'd, in as great a Degree as we receiv'd it; and as on His Part the Gift is Universal, so likewise on our Side the Return shou'd be so. If our Gratitude to His Majesty is *equal* to what we enjoy in Him, 'tis *not more* than it ought to be; but if not equal, 'tis abundantly *less*. It is only the *Unanimous* Acknowledgment of *all* Englishmen, that can be sufficient to express a due Sense of that Goodness, that does not less extend to one of them than another. For but *some* of us to be sensible of what we *all* partake in this Happy Reign, does Wrong to a Part of His Majesty's Goodness, and is at best no more than
a Piece

a *Piece* of an Acknowledgment. For a Tory therefore to dispense with being Grateful to His Majesty, in a *less* Proportion than a Whig, is to dispense with giving Him but a *Part* of what He has as good a Title to, as He himself has to that Liberty and Property for which He owes it Him.

With what Colour of Reason then can the Conduct of the disaffected Party be accounted for? Why are not they as forward to be Good Subjects as the King is to make them so? Is it, because they don't love Him? But how can they not love Him who has given them *Liberty* and *Property*? Is it then because they don't love *Liberty* and *Property*? But how can they not love these, if they love *their own Happiness*? And don't they love their own Happiness? Undoubtedly they do, for Human Nature is the same in a Tory as in a Whig. Well, but if their Human Nature is as much the same in this Respect as in others, why is not their Loyalty the same? You'll say perhaps their Obligations to be Loyal are not alike. But why not? Is it not a *Protestant* King that's on the Throne? And are not *all* Protestants
equally

equally happy in Him? And if *all* Protestants, then is not a *Protestant Tory* as happy in Him as a *Protestant Whig*? Or is a *Tory* less a *Protestant* than a *Whig*? Let us suppose the contrary for once: And then the Happiness on both Sides is alike. And if the Happiness be alike, 'tis plain the Effects of it *ought to be* so; For, can Two Sorts of People be equally Happy in a King, and not equally oblig'd to Him? Or can the Obligation be *the same* on both Sides, and yet one Side be *less liable* to perform it? To suppose this, is the greatest Absurdity; and yet no greater than what the *Tories* are guilty of at this very Day. For there appears such a Disproportion of Loyalty on their Part, as no other Consciences but the same that do, cou'd dispense with. Their bad Conduct towards His Majesty becomes more remarkably so, by His having more than *One* Claim to a better. And their Deficiency in Affection to Him as a *Protestant* King, is what He himself aggravates by being the *best* of Kings. And well may we think He is the *Best* of them, when the very *Tories* confess He's *better* than Him,

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who, in the Judgment of Englishmen, was His *Best* Predecessor.

But alas ! His being a Good King has no better Effect than to make them bad Subjects Tho' they think He's a better King than King *William*, they don't think fit to give Him better Treatment. You'll ask after what Manner then did they treat King *William* ? Why, they said, they respected Him ; But it appears now to the whole World, (nor do they stick to own it) that they were not in earnest. They lov'd Him but *in Jest* : And at the Time they *express'd* an Affection for Him in their Addresses, they did not *mean* it. They love King *George* exactly to the same Tune. They *say*, they love Him (and blest'd be God, 'tis to no purpose for them to say otherwise.) But how do they shew it They'll tell you, *They pay a due Respect to His Majesty*. And Pray, what's this *due Respect* ? Why, 'tis but keeping their Tongues within the Bounds of not abusing Him openly and directly ; or of doing it in such a Manner as may be least prejudicial to themselves. 'Tis but *Thinking Treason*, and *not speaking* it, which even the
Clergy

Clergy (many of them) find so hard to do, that it requires a more than ordinary Conduct ; And to *forbear to do* what they *dare not do*, is esteem'd by some of them a Piece of *Christian Forbearance*. 'Tis reckon'd a very commendable Artfulness and Ingenuity to confine a Piece of Impudent Treason within the Limits of an Insinuation, or to dress a Living King in the Cloaths of a Dead one, and then rail at Him *very Legally*. 'Tis Merit (among some) for a *Man* to be an *Arch* Traytor. To *deserve* to be hang'd, and yet to *escape* it, is what He is sure to be applauded for.

Thus, Sir, You see, To *be* Knaves, and yet not to *appear* so in the Eye of the Law, is a Piece of ingenious Innocence, peculiar to those that make their *due Respect* to His Majesty consist in reflecting on Him *so very decently*.

The due Respect-Loyalty appears in Two more Instances, which the Tories say are sufficient to convince the whole World of their *due Respect* to His Majesty. They gave Him a *Due-Respect-Address* the last Year, and another *Due-Respect-Address* this Year, when

the whole Nation did so besides. They can curse and swear at His Majesty every Day, and treat him with all possible Indignity, and yet think they pay a *due Respect* to Him, because they love Him *once in a Twelve-month*, upon some particular Occasion. But what signifies such Occasional Affection, especially when express'd with so much Coolness and Indifference, that they seem to love him but to the Value of a Sheet of Paper, which is at most no more than a *Handful* of Loyalty. They can commit a Thousand Outrages; and can deny them with but the same Ease and Impudence that they commit them. You see How the *Oxonians* can insult His Majesty, and yet in their Address, I warrant you, they'll assure Him, they are not the same *Oxonians* that insulted Him. They'll tell Him, they are misrepresented, and desire His Majesty to *believe* them to be what *they are not*. They shou'd be the greatest Rascals upon Earth, they'll say, if they were as great ones as those *Oxonians* that affronted him so much about two or three Months ago. There have been great Disturbances, very great Riots and Plunders at *Oxford*, but at
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the Famous University of *Oxon* there has been nothing done amiss ; only there happen'd to be Two or Three among them that were so very *singular* in their Zeal for the present Administration, that it was thought advisable (for the *Peace* of the University) to call a Convocation of Rogues, that might pull down Two or Three Meeting-Houses, and plunder the Dwelling-Houses of the Dissenters, and wound or kill as many of them as they cou'd, for one Fortnight. And this was no more than what was necessary, to check those *turbulent Loy- alists*, who were really so very *Irregular* upon His Majesty's Birth-night, as to cry *King George !* and drink His Health, and put Lights in their Windows, when No body else did. This most Notorious Loyalty was, to the very great Offence of all His Majesty's *Peaceable* Subjects in the University, and to the no small Hindrance of their Studies that Night ; Therefore it was absolutely requisite (for their own Quietness) that they shou'd make this Noise about it for Two or Three Weeks after. And yet for all this they are well affected to
King

King George: At least, at this present Time, and in that particular Piece of Paper, wherein they tell him so. But alas! This Paper Affection is no more to be depended on, than a competent Quantity of Words put together in a Good natur'd Form. 'Tis the laudable Custom of the Church of *England* to Pray in a written Form, and even to Believe in a written Form: But to Love in a written Form, is what no Body lays much Stress upon.

These now and then Esteems for his Majesty, they make their Indulgences for all the Scoffs and Contempts, for all the Rascally Lies and Villanies, that they can abuse him with at all other Times.

This is the utmost Extent of the Tory Respect for King George. And yet these Men have the Assurance to think, that what has so little Merit in it, has enough to intitle them to His Majesty's Favour; as if to say they are Good Subjects, were to be so. Is this their Loyalty? Is this their Affection to Him? Because they give him the same Respect which their own Principle obliges them to give the Greatest Tyrant, therefore they tell you

you, they pay a *due Respect* to His Majesty. But is it not plain, their Treatment of King George is the *very worst* that can be, when 'tis no better than such as they hold it Criminal to deny to the *worst of Kings*? For them to pay no more than such a common Respect to his Majesty, is only to be a little better Traytors than if they paid Him none at all.

Now if their Principle does not reflect upon their Conduct, I'm very sure, their Conduct is the Highest Reflection on their Principle. For, that those very Men who us'd to profess the *Greatest Loyalty*, shou'd be *now* remarkable for the *least*, can by no means be consistent with a true Affection for a King, who has the *Best Right* to it. All True English Men are sensible of this. They are of Opinion, that to pay him but the same Respect that is due to Him *as King*, is to pay Him less than what is due to Him *as King George*. And this they think, is to do Wrong to a Thousand Good Qualities. On the other Hand, the Old Noisy Loyalists sink down *His Merit* to that of the *worst King*

King they cou'd wish for. Those among them that love him *Most*, are but *Half-affected* to Him. They'll tell you, they like Him, but they don't like His Proceedings, they don't like His Manner of Government; *i. e.* *They Love the Gentleman that is King, but they Hate the King.* They are all so Bad, that the Best of them are but Mungrell-Loyalists: And tho' they do Love a KING GEORGE well, yet they cou'd Love a QUEEN ANNE or PRETENDER a great deal better. This is their Temper, this their Ignorance. Cou'd you believe it, if you did not see it? The Queen is Dead; and King George is on the Throne; And they are no sooner Happy, but they forget that they are so. Is not this Ingratitude? And to be ungrateful to *such* a King, is the highest Degree of being ungrateful. What then can I call these Wretches? I'll call them nothing but what they are, *Ungrateful!* And the Poet tells me, INGRATOS *si dixeris OMNIA dixeris.*

Well; But if this be the Conduct of Tories of the *Superior Rank*, what can we expect from such as are of the

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the meaner Sort? If those that pretend to be Men of Sense, and to have an Interest in the Common Good, have no better Notions, what must *Theirs* be with whom this Consideration can be of no Weight? The Giddy Mobb, we know, are the very Scum of Human Nature; whom the Consequences of *Popery* cannot affect in such a Degree as the rest of Mankind. For, what can they lose by it? As for *Property*, they have *none* to be depriv'd of. And as for *Religion*, (tho' their Cry be *High-Church*) I dare say they have *not any* to be depriv'd of: Or if they have, they have nothing to hazard in it's Defence but *Life*. And Life is what they don't lay much Stress upon. They deserv'd to die, they know, long ago: And 'tis but suffering that at last for a good Thing, which they ought to have suffer'd or may some time or other suffer for a bad one. For their *Trade* is, to *deserve to Die*; they get their Bread in Pursuit of the Gallows; and every Man's particular Course of Life among them, is only a Particular Method of losing it. And 'tis so common for some of their own Number

to be Hang'd, that they think there's nothing in it: Or many of them perhaps are of Opinion, that if after all their Thieveries and Murders, their Whoredoms and Riots, they shall die for such a *Good Thing* as Religion, they shall *certainly* be *say'd*. And if they set such a *little* Value upon Life, 'tis to be imagin'd they set a *less* upon Liberty, which is but a Blessing of it. So that in short, they don't fear losing any thing by Popery, because they have almost nothing to lose.

Upon these Considerations, the Madness of the Multitude is what raises my Indignation more than my Wonder. But,

*Quid oportet
Vos facere, a Vulgo longe longeque remotos?*

'Tis surprizing that the University, the most Learned University should have no better Notions than the Ignorant Vulgar, when you have so much more to preserve. How much Religion, How many fine Buildings, How many fat Livings, and above all, How many glorious Privileges, and
How

How many Noble Legacies of *Rich Idleness*, and How many more fine Things might Popery deprive you of? And yet that you shou'd so far undervalue them! This, I confess, raises my Wonder as much as my Indignation. It is but a Kind of Rustick *Humility* and *Good-Nature* in the Ignorant Multitude to be very warm for that Cause, which the Learned put upon an Equality with so many Advantages. If *such Great Scholars*, say they, can be mad, why may not *We*?

But you'll think this insinuates, that the University is inclin'd to *Popery*, which you'll say is an Irrational Supposition. I grant it is not Rational to suppose, that the University ought to be inclin'd to Popery: And yet it is far from Irrational to conclude from its Conduct that it is so. 'Tis well known that there's a Faction amongst you: And 'tis as well known that this Faction has been conniv'd at by the Heads: And if it has been conniv'd at, it has been promoted by them: And if it has been promoted by them, 'tis either because it is for the King, or because it is against him.

But it's plain, it is not for him, because, 'twas their Common Cry on His Birth day, *No K—g G—ge, No Han—r.* There were not any Loyal Acclamations; not any Rejoycings; nor was there any Ringing of Bells: For at *Cambridge*, both *Church* and *King* were lost upon that Day. On the same Night, a single Bonfire that was made, was put out; two or three Windows that were illuminated, were broken immediately, by the tacit Command of your Higher Powers, who were observ'd to have no Lights in theirs. And yet the next Day the whole Town cou'd be dress'd with Flowers, and the Shops, the Windows, the Bells, and the very Stones cou'd be Loyal to a Dead King. This you know to be Fact; for I had an Account of it from a very worthy Member of your own College, whose Authority I cou'd depend upon, if it were not confirm'd by what I hear from others. But if all this ado was not *For King George*, it was certainly *against Him*; And if it was *against Him*, it was either *for the Pertender and Popery*, or *for nothing at all*. Now
Sir,

Sir, I'll make you one Confession, and you shall make me another. I'll grant you, that it's unreasonable to think that the University shou'd promote a Thing *with a View of being ruin'd by it* : On the other Hand, I hope you'll grant me that it's equally unreasonable to suppose, that the Wisdom of a University wou'd promote a Thing *without any View at all*.

You'll say, It's unfair in Me to impute what was done by a Part of the University, to the University in General. But if it's unfair in Me, it's unfair in the whole World besides. For I assure you, every Body blames the Conduct of the Vice-Chancellor and Heads. 'Tis agreed, that they have been very remiss ; For there is not any Instance of their Activity upon this Occasion, except in the Exemplary Punishment of a very Sober, Modest, Inoffensive Gentleman, for happening to be out as late as upon other Nights, on the Pretender's Birth-night. This, it seems, was a Fault not to be overlook'd, in one whose Loyalty is known to be not Inferior to that Lively Wit and Genius, which He has given the World
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some few Proofs of in Pieces of Composition that have had the Honour to be applauded by Mr. *Addison* and others. This Gentleman's Punishment, I suppose, was very loyally design'd to deter the *Whigs* from disrespecting His Majesty, *i. e.* to deter them from being *Tories*. But if the Wise Men of *Gotham* (I shou'd say the Wise Men of *Cambridge*) wou'd take but half the Pains to deter the *Tories* from being *Traytors*, they wou'd then perhaps be thought *more* Loyal than they are, and I'm very sure a great deal less Ridiculous. To check Rebels by the Admonishment of such as are known to be the reverse, will bear no better Construction than to encourage Rebellion, by the Manner of suppressing it.

'Tis certain that even the University-*Magistrates* wou'd be better Subjects than they are, if they were but half as Good as those they think fit to punish for being bad ones. If they wou'd be thought so, let them exert themselves with the utmost Rigor against those that are otherwise. To that End, let them banish all Party-Talk, as well as Party-Papers from the Coffee Houses. Let the Dead
be

be forgotten, rather than that the Memory of a Good Queen shall obstruct your Affection to a Better King. Let it be as punishable to insinuate Treason as to speak it. Let your Publick Orations be in Praise of the Present Administration; And if the Orator expatiates on the Virtues of King George, let him be no longer Hiss'd at and Ridicul'd.

'Tis the same Loyalty you want, that shou'd recommend you to the King: And yet the King is as kind to you as if you did not want it. But since His Majesty is pleas'd to determine your Merit, not by what you are, but by what you ought to be, for this very Reason you shou'd endeavour to be what you *are not*. It has been the Duty and Interest of the University to make its self dear to *Former* Princes: But *this* Prince has done enough to make Himself Dear to the University. *Others* have been Bountiful to *you*, after *you* have been Affectionate to *Them*: But *This*, you see, is before-hand with you. You have *experienced* His Kindness, before you had Time to *expect* it. You have
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an Instance (and a great one) of *His* Affection, before he has the least Instance of *yours*. But how just and equitable is it for you to grant *Him* that which His own Goodness gives *Him* a Title to, since He has been pleas'd to grant *you* a Share in His Goodness before you were intitled to it? He is very Good to *you*, and 'tis easy for you to be *so far* Good to *Him*, as to be sensible that He is so. What is but the *Natural* Effect of all Bounties, is the *Utmost* Return the Good King requires or expects for *His*. How is it possible for Him to be deny'd this? And yet how is it possible for Him to have it, as long as those things are not remov'd, which naturally obstruct it? Methinks, 'tis a very small Degree of Resolution that might remove them. For what are they but Noise, Curses and Insinuations against a very able and active Ministry? But what is it you fear, or can fear? I confess, I have formerly heard some silly People buz about the *Danger of the Church*; (which they are now asham'd of,) But I never heard any Body mention the *Danger of the University*, except in the most

most Popish Times. Even in the Grand Incendiary's Perils about Four or Five Years ago, the University was not in Peril. If you are what you ought to be, and make the University a Nursery of Religious Learning, and nothing else, you are the last of all Men that shou'd be afraid. For every good thing in the World is almost at all Times in more Danger than Learning. Religion has Adversaries, The King has Adversaries, But Learning, I think, (as Learning, and abstracted from every Thing else) I may say has none.

I know you are ready to object that Three of your most Choice Men have met with a great many Enemies on Account of their Learning. One, you'll say, is censur'd by all Mankind, for not enquiring into Religious Matters. The other Two, on the contrary are condemn'd by the Generality, because they have enquir'd into them. As to the First of them, it is not deny'd by any Judicious Persons, that He's a Man of such a Consummate Merit, as shou'd intitle Him to as much Encouragement as is due to the most Learned Man in the Age. On this Account, 'tis

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well

well known that it is not for Want of *Abilities*, that He is not so serviceable as He might be to the Church. No, Sir; I assure you 'tis acknowledg'd by every Body, that they are not only very Great, but of such a Nature, as makes them peculiarly useful to the Promotion of the Christian Religion. 'Tis the peculiar Happiness of His Talent to excel in true Critick, which always supposes a Man to be compleatly skill'd in Languages, Philosophy, Scriptures, Geography, Chronology, History Ecclesiastical, and Prophane, and in short in all Parts of useful Learning! He is so well vers'd in these, that you'll be of my Mind, if I venture to affirm that whoever is a Master of any one of them in as high a Degree, as He is Master of them all, is sure to be accounted a very Great Man, in the Judgment of such as don't give Way to Prejudice. I cannot give the Gentleman I'm speaking of a *Higher* nor indeed a *Juster* Encomium, than by confessing that Sir Isaac Newton is not a Greater *Philosopher*, than He is a *Universal Scholar*. Upon these Grounds I perswade my self that He knows as much

much as it is morally possible for any *one* Man to know of every Thing ; This at least I can say of Him, that He has made such a *Perfect* Proficiency in all Parts of the most Valuable Literature, that no other Genius but the same that carry'd Him so far, can carry him farther.

Some may ask, why then is the Nation so unkind to a Man, that is so great an Honour to it ? Why has He not as much Preferment in the Church, as no other Merit but His own has a Title to ? I confess, this is a Question that's very reasonable to come from one that does not know so well as you do, what kind of Men were at the Head of Affairs till of late ; Men, whose very Principle and Support was to discourage such as had a Right to be encourag'd. While Men of weak and shallow Understandings were the Supreme States-men, those that were otherwise, were dangerous to the State. It was the Interest of Knaves to keep discerning Men at a due Distance. A Popular Fool was sure to be preferr'd, when a Modest Man of good Sense was as sure to be discarded. 'Twas the best

Accomplishment for a Promotion, not to deserve it. I would ask you then, is it a Lessening of the Man I'm speaking of, to say He has not been encourag'd by *such Men*? No; 'tis neither a Lessening of Him, nor of such as *are in Power now*, to say He has been discourag'd by such as *have been in Power*. 'Tis a Weakness in any one to wonder at the Treatment the Great Bentley has met with from the same Men that cou'd dispense with a worse Behaviour to the Great Marlborough. But the Latter, you see, has Justice done to Him at last, by the King that Providence was pleas'd to give us at the very Time we wanted Him. And the same Providence that makes Us Happy in a King, makes the King Happy in a Ministry, that need nothing more to recommend them, than what they have in being the Reverse of the Last. Can you suppose then, that in such good Times any Thing can obstruct this Gentleman's Promotion, except His own Deficiency in an Affection for such as have it in their Power to promote Him. But, for the World to impute this to Him, is to de-
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termine His Reputation by the Reports of such as make it their Game and Pastime to ruin Him. Because He's a Man of a Great Soul, of an innate Authority, and a very Majestick Air, many have therefore taken an Antipathy against Him as a Man that's High-Minded; And because they themselves are determin'd to hate him, they wou'd have every Body else do so. 'Tis their Resolution to think more amiss in Him than they see; and to speak more than they think. They have a constant Eye upon His Conduct; they are in continual Search for his bad Qualities: And if they find a few, they can create more, by either denying or extenuating His Good ones. He is so odious to them, that they are resolv'd, every Thing that's scandalous and bad shall be applicable to Him. They don't regard *what* they speak, but *the Man* they speak it of; And I have often laugh'd, when they have attempted to expose Him by such downright Lies, that the very Nature of them confuted them.

'Tis a Pleasure to many that are Happy in his Conversation, to be sensible that His Temper and Principles are

are very different from what they appear to be in the Eye of the World. I confess, I have had an Opportunity to inform my self of His Conduct in one Instance, wherein He has been basely misrepresented, tho' it be a matter of Fact. The Speech he made to the Clergy soon after the Queen's Death, was censur'd in some of the Publick Papers for scandalous Reflections upon the Present Administration. I cannot be sufficiently surpriz'd at the ill natur'd Wit of Him (whoever it is) that cou'd be so unjust to the Orator. For, as it was my good Luck to be at *Cambridge*, when the Speech was spoken, I can declare upon my own Knowledge, that what He said concerning the Ministry, in the most impartial Sense a Judicious Man cou'd with any Degree of Justice understand it, can by no means be strain'd to their Disadvantage : Unless it was too great a Freedom in him to hint, that they wou'd be more active than those that had been for some Years past, at the Head of Affairs. And as to the King, He gave such Encomiums to that *Antoninus of the Age*, (so He stil'd

fil'd him) as indeed were not greater than His Majesty deserves, and yet (in my Opinion) much the Greatest that have yet been given Him in so few Words, by any of His new Subjects. When I consider this, I'm surpriz'd to find that His Speech has been so disadvantageously represented to the Ignorant, that it has done Him more Disservice in the Esteem of the World, than His unfortunate Dedication to a Man who soon after happen'd to be a Knave.

Such is the Folly and Spitefulness of the World, that they will believe any thing they hear against a Great Man, for no other Reason than because they hear it. But let this Gentleman's Principles be made never so little by Insinuation, 'tis impossible for His Confess'd Learning to be Lessen'd by it. And methinks, there is such a Deference due to *this* Part of His Character, as shou'd make it Generous to disbelieve any thing that's *only said to be amiss* in the other. Let not any be unjust to what they *know* is to be admir'd in Him, because they *do but suspect*

suspect He has something in Him that is not to be admir'd.

Upon the foregoing Reasons, there is Room to hope that one of your Three Learned Men will be encourag'd to dispose of his many choice Treasures of Learning, which have been seen in Manuscript, much better than (as I have been told) He design'd a little before the Death of the Queen.

As to the other Two Gentlemen you mention; you know a Second Bentley did Justice to them both in a Pamphlet about a Twelve month ago. They are condemn'd, we see, for *writing* upon Religious Matters, by those very Men that blame the other Gentleman for *not writing* upon them. Their Crime you'll say, is no more than this: They have conscientiously enquir'd into such Parts of Religion as no Body understood, with an *uncommon* Diligence and Sagacity. And upon the Authority of Scripture and Reason, they think themselves oblig'd to censure such Receiv'd Doctrines as it is inconsistent with their own Consciences to approve. As the other Learned Man is charg'd with *Critical Pride*, so these

these are accus'd of *Heretical Pravity*. I confess indeed, 'tis a great Misfortune, and no less a Scandal to the Establish'd Church; that Ignorant Men shou'd have it in their Power not to let it become more pure, by the same means that it became so pure as it is. Our Holy Religion, Men of Sense know, can never suffer by the Protestant Freedom that might be allow'd to our most Learned and Good Man in studying to defend it. The *Protestant Cause* cannot be injur'd by becoming less Popish: Nor can the Church be in Danger by being less Erroneous. 'Tis plain therefore that all Objections against Refinements in Religion have their whole Weight in the *Authority* of such as think fit to raise them. Such is the *Authority of the Church*, I mean, the *Orthodox Clergy of the Church*. And the same Good Men that assert such an Authority, can (*undoubtedly*) *Defend* it. Therefore, Sir, tho' you may at present have some Colour of Reason to complain that these Two Learned Men are abus'd, yet in a little Time, I promise you, there will be no Pretence for such a Complaint.

E

For

For tho' the Hereticks are not convicted of what they suffer for, *as yet*: Without doubt, they'll *soon* be so. But it is not done *yet*, you'l say. What then? 'Tis what the whole World *impatiently expects*; And you shall see, they will *some time or other* be found guilty of what they are *before-hand* to severely punish'd for. In earnest, Sir, I must tell you, that I don't doubt but all Persecutions will in a little Time be put a Stop to, one Way or other. Things, you know, are quite otherwise from what they were a little above a Twelve-month ago. 'Tis not Rational to measure the Happiness we may expect in these Days, by what we suffer'd *then*, but by what we enjoy *at present*. Many Reformatations have been made already; And don't doubt but there will be many more. You tell me that those who were the best of Bishops are lately taken from us. But if they are, we have as Good ones in their Room. And tho' the *best of Bishops* be Dead; the *best of Archbishops* is still alive.

Take Courage therefore, and don't droop with Despair. The Misfortunes
of

of Two or Three Learned Men cannot affect you more than they do all the Studious Part of Mankind, and especially the Clergy. As long as Learning it self is not offensive, but only the Application of it ; The University will never be less esteem'd than it is. And can it ever expect more Favour than what it has at present ? The *King* encourages it ; The *Clergy* pray for it ; The *Common-People* adore it. In short, The whole Nation are your Friends : And your selves only can be your Enemies.

Let all your Aims therefore and Pursuits, let all your Studies and Discourse, center in the Promotion of sound Learning. To that End, let all your *Politics* consist in your being Good Subjects to his Majetty King *George*. And how can you be otherwise ? He has engag'd your Affections by His Bounty ; a Bounty, that's as worthy of Him that bestows it, as of them that receive it. He has given it you ; and it is but deserving what He has given you that may intitle you to more.

I direct

I direct what I write to you, Sir, as
you are a Member of the University;
But, assure your self, you are in the
Number of such as are the least pointed
at. I'm so well acquainted with your
own Principles, as to be sensible my
Advice wou'd be very impertinent, if
there were not others that had more
Occasion for it than you self.

I am, Sir,
Your most affectionate
Humble Servant
Aug. 31. 1715.

Philo-Georgius
and
Philo-Baptistus.
FINIS.

ERRATA

Page 4. line 28. read *after their Affection* (2)
Page 13. line 8. for *Convocation* read
Congregation.

